THE LUTHERAN Witness

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Concordia Evangelical Lutheran Church of Akron, Ohio

An interior of noble proportions is the nave and sanctuary of Concordia Church in Akron, Ohio. The Rev. J. Franklin Yount is pastor.

True Light Lutheran Chinese Church of New York City has four of its boys attending our Concordia Collegiate Institute at Bronxville. The names: Roy and Gene Chu, Ernest Mar, and Harry Lowe.

The American Bible Society announces that some part of the Bible has now been published in 1,068 languages. Selections of the Scriptures have been published in eighty-nine languages, at least one complete book in 560, the whole New Testament in 235, and the entire Bible in 184.

Dr. Francis Carr Stifler, Secretary of the American Bible Society, will resume broadcasting his popular lectures on the Bible. The series under the general title, "The Bible Speaks," will be heard every Monday morning at 8:15 Eastern War Time from Station WJZ in New York City and will be carried also by other outlets of the Blue Network of the American Broadcasting Company.

A survey by the *Cleveland Press* is reported to indicate that more than $3,175,000 will be spent by the churches of Greater Cleveland on a postwar building program. Included is new construction or enlargement of churches, chapels, schools, parsonages, institutional buildings, and temples. Five of our Greater Cleveland Lutheran congregations at the present time have a definite postwar building program in mind.

St. Paul's Lutheran Church, Austin, Tex., in the Palm Sunday morning service conferred the title of Pastor Emeritus upon the Rev. K. G. Manz in recognition of his having served the congregation for thirty-eight years. The pastor of the congregation, the Rev. A. F. Jesse, presented the title in the name of the congregation. An additional token of appreciation for Pastor and Mrs. Manz consisted in a generous love offering made up of gifts by the members.

President Harry S. Truman is a member of the Southern Baptist Convention.

Bethany College Oratorio Society of Lindsborg, Kans., on Palm Sunday and Easter Sunday again rendered Handel's oratorio *The Messiah* during the Holy Week festival observed annually since 1882. The Easter Sunday afternoon rendition, dedicated to former members of the Oratorio Society who are now serving in the armed forces of the United States, was transmitted by the Office of War Information to American soldiers overseas on the "Voice of America" program. The Oratorio Society is composed of students and faculty members of Bethany College and citizens of Lindsborg and neighboring communities.

Concordia Seminary Co-eds

For the first time in more than 100 years there is co-education at Concordia Seminary, St. Louis. (Girls attended classes in 1840.) The women pictured above are enrolled in the Missionary Department. L. to r., rear row: Miss Martha Boss (deaconess), Miss Katharine Kicker; front row: Mrs. A. H. Ziegler, Mrs. W. Hoeltje, Miss Wanda Strelow

The study of the doctrine of Holy Baptism in Gethsemane Lutheran School, Stillwater Road and East County Line, St. Paul, Minn., led to the Baptism of the eighteen children shown on the picture in the Sunday service on May 6. Three more children, too sick to attend, were baptized at their homes immediately after the service. Gethsemane School was established in the fall of 1943, with an enrollment of forty-two children in Grades One to Three, in charge of one teacher. Today there are ninety-six pupils in the kindergarten and Grades One to Four and three teachers. The picture includes Miss Bertha Wilbrecht, one of the Christian day school teachers, and the Rev. Paul M. Krause, Gethsemane's pastor.

Students of Concordia Teachers College, River Forest, Ill., contributed $1,715.64 in cash toward the Peace Thankoffering, the average gift amounting to well over $4. A student committee was in charge of the project, and it is reported that the donors experienced real joy and satisfaction in Christian giving.

On May 12 and 13, Lutheran laymen from Indianapolis, Seymour, and Columbus, Ind., held their fifth annual Retreat at Canyon Inn, McCormick's Creek State Park, near Spencer. The following papers were read and discussed: "Burial of Non-Church Members" (Mr. H. W. Schultz, New Palestine); "Reviewing Our Perspective of Church Ushering and Things Indifferent in Church Rites" (Mr. LaVaughn Brabender, Indianapolis); "Postwar Opportunities of the Lutheran Church" (Mr. Theo. L. Precht, Seymour); "Our Common Service" and "Our Hymnody" (Dr. W. G. Polack). Mr. G. F. Lichtsinn of Indianapolis conducted the open forum. The Revs. W. Nordsieck and Harry Behning of Indianapolis served as chaplains. Limited by ODT regulations to 50, the attendance had to be held to that number. In the Sunday morning outdoor service, which was attended by a goodly number of outsiders, a collection was taken for the Peace Thankoffering. Mr. August Faubel of Indianapolis served as general chairman. — W. G. P.

A $500 Memorial Wreath was recently given by Zion Congregation of Toledo, Ohio (Wisconsin Synod), in memory of the late Rev. George N. Luetke, who at the time of his death had faithfully served the congregation for almost twenty-five years. The money is "to be used to furnish the new library at Northwestern College with such furnishings to make it a restful and pleasant place to browse and study." G. V. S.

Eighteen Children Baptized at St. Paul, Minn.

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Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
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Editorial

The Prayer of Faith

Tennyson writes:

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?

Many of our Christians, both abroad and at home, have prayed more during these last years than ever before. Some of them have composed prayers and have sent them in to be printed in the WITNESS. We could not print all of them. Moreover, we have so many printed prayers in our books of devotion, especially in those booklets which our Publishing House issues at regular intervals. One who sent in a prayer writes, "All of my friends were doing Red Cross or war work. I, too, wanted to be useful, but I was sick. All I could do was just lie there and remain very quiet. So daily I prayed very fervently and asked God to help." That was an excellent, worth-while, and successful activity, for "The effectual fervent prayer of a righteous man availeth much." Those especially who by physical disability are prevented from taking an active part in many good works should give themselves to the practice of the prayer of intercession. If they seem to lack ability, let them pray the Lord's Prayer with devotion and earnestness. Let them pray that God may preserve His true Word, give unto this preaching success and power, and preserve His children in true faith. They should use also the prayer books, which contain other good forms of prayer. They will know of certain persons for whom they wish to pray, they will know of certain gifts which they desire. Let them pray as Jesus prayed, "Father, not as I will, but as Thou wilt," and they may be perfectly sure that God's Word will be fulfilled, "If we ask anything according to His will, He heareth us," 1 John 5:14. S.

The Chaplain's Complaint

Again and again we read the testimonies of Protestant chaplains who bewail the religious ignorance of the men of our armed forces. A number of these chaplains have declared that when they return to parish work, they are going to devote themselves to religious instruction and education. While our Lutheran chaplains have not found such a degree of ignorance among Lutheran soldiers and sailors, there is, no doubt, room for improvement also among them.

All this reminds us of the fact that in many of these Protestant churches there is very little careful religious instruction and indoctrination. The Sunday schools are very often in the hands of ill-prepared people, and many sermons contain little instruction. Instead of Biblical teaching there may be much of speculation, sentimental appeal to the feelings, and many questions without satisfactory answers. "It is my opinion," "I feel," "It seems to me," "Perhaps," "Very likely," and similar formulas of doubt and uncertainty in many sermons do not make for conviction and for definite instruction. Luther in his day complained that some of the Reformed preachers touched upon many high and difficult problems in theology, while they gave little or no attention to instruction in fundamentals. He praised the preachers who preached the plain, simple, essential fundamentals of religion as we find them in the Catechism. He pointed out that by conscientious, intelligent teaching of the essential truths pastors and teachers are performing very, very valuable service.

As to the question whether this produces the proper fruit, that we are to leave in God's hands, remembering that Paul may plant, Apollos may water, but God must give the increase. We should be sure to do our planting and watering properly; we need not worry about God's part — He will give the increase. S.

Luther in World Opinion

Three Roman Catholic theologians spent long scholarly lives in digging up from Martin Luther's life and from his writings every detail that could be construed to support the charge that Luther was a man of evil habits and of immoral principles, a wild animal laying waste the vineyard of Christ's Church. The names of these writers are Grisar, Janssen, and Denifle. All the charges that we must meet in the Catholic press against the life and teachings of Martin Luther are derived from the writings of these three men. Now, it is a strange and really amazing fact that we never find any such accusations against the character of the Reformer in the writings of non-Catholic authors. Historians generally refer to him as one of the greatest leaders of men in world history and as the heroic pioneer in that new era of the human spirit which began with the Reformation. Merely to while away an idle half hour, we lately checked up *Webster's Biographic Dictionary* as to how much space it devotes to Martin Luther and what it says about him. Well, he has thirty-seven lines, and nothing that is said there is to the discredit of Luther as a leader or as a man. We compared the space given to some other notable men. There is Julius Caesar with thirty-nine lines; Lincoln with fifty-one; Columbus has fifty-two; Beethoven, forty-two; Thomas Edison, twenty-four; Shakespeare, forty-one; Immanuel Kant, thirty-two; and Charles Darwin, thirty-two. Then we looked into the stature of some of Luther's contemporaries. The only one

who received more space than Martin Luther was King Henry VIII, with forty lines (of which fourteen were given to his six wives); Charles V, thirty-four lines; Zwingli, fifteen; Erasmus, thirteen; and Pope Leo X, thirteen. Tetzel has six and Cajetan five, both being mentioned at all only because they became embroiled with the Saxon monk.

Encouraged by this effort, we investigated the space which the editorial board of the Encyclopedia Britannica allotted to the same historical characters. Martin Luther requires fourteen columns — seven solid pages — for the description of his character and work. The rest are given the following number of columns: Lincoln, twelve and one quarter; Beethoven, eleven and one half; Columbus, nine and one half; Julius Caesar, nine and one half; Charles V, nine; Erasmus, six; Henry VIII, four and one half; Leo X, three and three quarters; Darwin, three; Zwingli, two and three fourths; Kant, two and one half (his philosophy being treated separately); Edison, one; Cajetan, one half; and Tetzel, one half. Disproportionately, Shakespeare is given thirty-eight columns, mostly of literary criticism.

In the British Museum the catalog of the huge library assigns more cards to Martin Luther than to any other human being, let us say merely human, since the largest number of references in this catalog concern our Lord Jesus Christ. G.

Baptists Attack Luther

In the *Watchman-Examiner* of May 17 Frederick Eby, after accusing Luther of substituting his Smaller and Larger Catechism for the Bible, writes the following: "Luther had fallen victim to the dread power of Germanic civil authority, which he identified with the will of God. Deeper than his confidence in a personal God and salvation by grace was his abject submission to princely power and state authority. It was not so much New Testament Christianity that furnished the basis of his views of government, but Old Testament theocracy." In addition to this he also accuses Luther of being possessed by a "ruthless fury" when he advised the princes to put down the peasants' revolt.

The utter falseness of these accusations has been conclusively proved again and again. The truth is that Luther defended the Church against the interference of government officials. The advice which he gave to the peasants shows that he, the son of peasants, sympathized with these poor people, answered their appeal in a most gracious, fatherly manner, but opposed violent revolution against established government. What folly to accuse Luther of substituting the Catechism for the Bible when even a superficial examination of his writings will show that no one ever praised the Scripture more highly than Luther. He expressly states that he would prefer to have all his own writings perish rather than have them to interfere in any way with the study of the Bible. S.

Johann Sebastian Bach Has His V-Day

It was when the news of President Roosevelt's death had been announced to the country. For three days all commercial programs were off. There was no promotion of manufactured products, there was no drama, high, low, or melo, and the feature masters of dialog and song were silent. But broadcasting had to go on, and in their frantic search for appropriate music and song, what did the broadcasting companies do? — they went to their files and found Johann Sebastian Bach. For three days you might tune in at almost any station and within an hour or less you would hear the music of Bach — organ and piano compositions, solos for the clavichord and the flute, concertos for violin and piano, great masses of compositions for the organ, chorales and arias from the cantatas, choruses from the cantatas and oratorios, and it seemed as if the happy thought of one or two networks was becoming contagious, for on that Saturday and Sunday it was practically one great Bach recital that filled the ether.

There is a meaning in this. For any great or solemn occasion there is only one medium that vibrates to the chord of human emotions, and that is the revelation of God's love in the Holy Scriptures, the assurance of eternal faithfulness in the midst of human change and loss. And there is only one in the field of musical art who has given perfect expression to that sentiment, and that is the great Johann Sebastian Bach. And so we did hear during the days of mourning the "Death March" from *Saul,* the "Funeral March" from the *Eroica,* and Chopin's funeral march. But there was only one pattern that in the end seemed fitting to convey the threnody of a nation mourning for its dead president, the music of the master of St. Thomas Church — whom none can understand and appreciate to the full, after all, but those who share with him the Lutheran faith. G.

Not to be Overlooked

It is certainly possible that some part of the Confessions of our Church may be overlooked or slighted, for these Confessions are voluminous. In order that the following may not be overlooked, we reprint it:

"This sentence concerning love [in 1 Pet. 4:8] is derived from Prov. 10:12, where the antithesis clearly shows how it ought to be understood: 'Hatred stirreth up strifes; but love covereth all sins.' It teaches precisely the same thing as that passage of Paul taken from Colossians, that if any dissensions would occur, they should be moderated and settled by considerations and forbearance. Dissensions, it says, increase by means of hatred, as we often see that from the most trifling offenses tragedies proceed [from the smallest sparks a great conflagration arises]. Certain trifling offenses occurred between Caius Caesar and Pompey, in which if the one had yielded a very little to the other, civil war would not have arisen. But while each acted from his own hatred, from a matter of no account the greatest commotions arose. And many heresies in the Church have arisen entirely from the hatred of the teachers. Therefore it speaks not concerning a person's own faults, but concerning the faults of others, when it says: 'Charity covereth sins,' *viz.*, those of others, and that, too, among men, *i. e.*, even though these offenses occur, yet love keeps them out of view, forgives, yields, and does not carry all things to the extremity of justice. Peter, therefore, does not mean that love merits in God's sight the remission of sins, that it is a propitiation to the exclusion of Christ as Mediator, that it regenerates and justifies, but that it is not morose, harsh, intractable towards men, that it keeps out of view some mistakes of its friends, that it takes in good part even the harsher manners of others, just as the well-known maxim enjoins: 'Be acquainted with, but do not hate the manners of a friend.' Nor was it without design that the Apostle taught so frequently concerning this office what the philosophers call equity. For this virtue is necessary for retaining public harmony, which cannot last unless pastors and churches keep out of view and pardon many things." * S.

* Cf. *Triglotta*, p. 187 (Apology of the Augsburg Confession).

Our Interest in National Affairs and Civic Progress

The interest of our people as church members is very properly centered in Lutheran Church affairs and the progress of our Synod. The major efforts of our congregations, and most of the interest of our pastors, are invested there. The space of our official papers is almost wholly given to the spiritual work of our church body and to the advancement of its program. This does not mean, however, that we have isolated ourselves from community interests and from the general American public. One could cite many instances to prove this point, but we have limited ourselves to examples that came to this desk in the last two or three deliveries of mail.

By advertising our services, the teachings and institutions of our Church in the local press, we are not only helping our cause, but we are showing a wholesome respect for the interest of the community in our affairs. We note that Trinity Church of Sheridan, Oreg., has paid for a 54-inch advertisement in the local paper, inviting contributions for the American Bible Society, thereby showing its interest in community opinion and at the same time helping support a worthy non-Synodical purpose. In Chapin, Ill., our St. Paul's Church members have subscribed $10,000 towards Passavant Memorial Hospital at Jacksonville, Ill., a civic project. Elsewhere we find that the Gideons are receiving support toward their distribution of Bibles among the armed forces. Trinity Church of Pekin, Ill., in its yearbook announces that the pastor during 1944 "spoke at several civic functions in the city."

We wish to stress this last item particularly. Where it can be done without offense, we should accept positions on civic committees and take active part in local programs and projects and thus contribute our share to the well-being of the community.

It is also a fine demonstration of our citizen interest if we address letters to the newspapers, commenting on current events and local undertakings. This is being done in increasing measure, and what we have seen of it is all to the credit of our people. We should not fail to address personal letters to civil servants who have made some worthy contribution or decided some difficult question in line with sound principles. Politicians are accustomed to receiving letters of angry criticism and scurrilous insinuations against their integrity. They appreciate a word of kindly praise for some service faithfully rendered. Also the letters which some of our people directed to Mr. Truman upon his accession to the presidency were well written and undoubtedly received with a glow of gratitude. The Lutheran Publicity Organization of St. Louis wrote a fine letter of this kind to Mr. Truman, as did also Dr. J. W. Behnken as President of our Synod, in connection with Mr. Truman's V-E Day proclamation.

Let there be no questioning the fact that we look upon this earth as the scene of a pilgrimage and that we hold our citizenship in heaven. But where the Christian life is at its best it will not fail to sanctify also our interest in the affairs of this present life and of the country in which we live. G.

A Laymen's Retreat

Our news page of this issue brings the story of the Fifth Annual Laymen's Retreat held under the auspices of the Lutheran Service Club of Indianapolis. The writer had the privilege of being present at this retreat, presenting two of the papers, and preaching in the Sunday morning outdoor service. It was for him a unique and unforgettable experience. There are several very definite impressions which he took away. It has often been stated that our laymen are well indoctrinated. This retreat showed that this is not a myth. The papers presented by the leaders were excellent. The lively discussions that followed indicated unmistakably that our laymen think for themselves, are fully able to express themselves also in doctrinal matters, and are ever ready to bow before the authority of the divine Word. Altogether the meeting was a high testimonial to the religious training program of the churches which they represented. Incidentally we also found ample proof that our laymen read the LUTHERAN WITNESS carefully.

W. G. P.

The Trip to Pierre That Was Useless

It was made by Pastor Ottomar Cloeter, and the year was 1884. He was then recently graduated from Concordia Seminary in St. Louis and had been ordained missionary at large to South Dakota. In his exploratory trips he also went to Pierre, but the record says that "the trip proved to be entirely useless." And why was it useless? Because in order to do mission work, one must have people, and the country beyond Pierre had not yet been opened for settlement. The fact that no railway went out from Pierre at that time would not have stopped our missionary from looking up stray Lutherans. On another trip he was headed for settlements in Potter County, situated in a country not yet touched by the railroad; so he decided to walk there. It was a trip of forty-five miles.

Pastor Cloeter built his parsonage with his own hands. Lacking a trowel, he used a shingle. The job was well enough done to justify the moving of the twelve-by-sixteen room to Wolsey, where it is today part of the parsonage. St. John's will observe the sixtieth anniversary of its founding in June, and the story of Pastor Cloeter's labors was published in the current volume of the *Wolsey News*.

The Church can never sufficiently reward the workers of that pioneer era, whose love of souls caused them to follow the covered-wagon settlements into the unbroken prairie. There is a famous book describing that era by Roelvaag, *Giants in the Earth*. We, too, can say that "there were giants in those days." G.

Our Government and the Vatican

A number of Protestant periodicals are urging the Government to recall Myron Taylor from his post at the Vatican. The very fact that former President Roosevelt declared that Mr. Taylor was not representing our Government as an ambassador, but merely acted as the President's own personal representative should suggest to President Truman to recall Myron Taylor. The great majority of Americans do not wish our Government to recognize the Pope as a civil ruler. Loyalty to the ideals of our American tradition and institutions demands a clean separation of Church and State. True, it has been stated that Mr. Taylor was appointed because it was thought that through him and through his influence our Government could learn of many important secrets, and this information would help in terminating the war. However, let us remember that everyone who proposes his favorite measure tells us that it will either prevent war or terminate a war. There is no excuse for keeping Mr. Taylor at his post at the Vatican. He ought to be recalled. S.

Our Postwar Work Begins Now

By LAWRENCE MEYER, St. Louis

Some of the immediate actions of our Church as it begins to carry out postwar work in various parts of the world are:

1. By the time you read this, the Rev. Justus Kretzmann and his family will be in Nigeria, Africa, where they have spent four and a half years.

By the end of July our Board for African missions plans to send ten more adults and two children.

2. Three missionaries are ready to leave for India now. By August 1 another one will be ready. Seventeen additional adults are preparing to leave by October 1 and two more by December 1. Some of these will go on to China.

3. One missionary is being sought for Manila in the Philippines. He is to leave as soon as possible.

4. One missionary is on his way to Honolulu in the Hawaiian Islands now, and an additional man is being sought to replace the Rev. Virtus Gloe, who has been service pastor there for the past two years.

5. One pastor is being sent to Paris to organize a Lutheran service center.

6. Dr. Behnken and two other men will leave for Europe as soon as possible as the nucleus of a "European Commission" which will direct our work of relief and rehabilitation. Dr. Behnken will return after a few weeks, but the other two members of this Commission will remain either permanently or for a long period of time.

7. One hundred and fifty thousand dollars have been appropriated to the American Bible Society to help supply some of ten million Bibles needed in Europe.

8. Ten thousand dollars have been appropriated by the Missouri Synod and twenty thousand dollars by the American section of the Lutheran World Convention as a token answer to Archbishop Lehtonen's cabled plea for help, which appeared on the front page of the LUTHERAN WITNESS.

9. Five thousand dollars have been appropriated by the Missouri Synod and ten thousand dollars by the American section of the Lutheran World Convention for vitamin tablets for Finnish children.

Destruction and Needs Greater Than Anticipated

In the political, social, moral, and spiritual chaos of Europe, the Church is the only remaining coherent organization. The Western allied military leaders recognize that the churches can play the greatest role in the restoration of at least a semblance of normal life. Both military and state department leaders assure the Church of their willingness to lend every possible assistance to give the churches a chance to begin their work of reconstruction. A positive program on the part of our Church will receive the wholehearted approval and cooperation of the allied governments of occupation.

The organization and the evangelical program of the Lutheran churches of the war-torn areas have suffered much, but the Church is not completely destroyed. In fact, it is spiritually stronger than in pre-war days, because it is a Church that has been purified by hammerings on the anvil of testing in the past years. The great work of rechristianizing a large part of dechristianized Germany lies before the Lutheran Church. Already during the war gatherings of five thousand and more in Koenigsberg came night after night to evangelistic meetings. All church observers are agreed that an intense spiritual revival as a reaction against Nazism is a probability. The doors will be wide open. The danger is a wild stampede to exotic religious mountebanks. Now is the opportunity for the Lutheran Church. We must be the first to offer our help.

Back to Europe we must bring help and consolation amid the scenes from which our forefathers, seeking religious freedom more than a hundred years ago, fared forth with "God's Word and Luther's doctrine pure" to our present land of plenty.

Our Church, undamaged by physical, moral, and economic destruction and with its vast wealth, must go to help build again the walls of Zion in Europe, where the four horsemen of war, conquest, pestilence, and death still stand panting after their wild ride.

With regard to Russia's policy, little can be said at the present time. Around the Lutheran churches of the Baltic and the Balkan states, Stalin has built a Chinese wall so soundproof that not even rumors trickle through. We hope and pray that at least that section of Western Europe which will now be occupied by Russia will also present a wide-open field for the reconstruction of the Lutheran Church in Europe.

Only $1,800,000 of our Peace Thankoffering is to be used for relief all over the world. But the Lord can do great things with little: He can feed five thousand with five loaves and two fishes; He can with a little band of disciples that gather around Him on Ascension Day Christianize a pagan world.

The Lord can do great things *with* us. He can also do great things *to* us. He can fill us — who are living "on top of the world" in Gospel joys and in the goods of this earth — with His compassion; He can open our hearts wide for a continual and larger outpouring of all good things to help a world groaning in the dust. And He can give us such a mind which daily thanks God for the glorious privilege of living and giving at such a time as this.

Our Child Welfare Work

By J. H. WITTE, Bay City, Mich.

I

Among the many articles on juvenile delinquency which have appeared in recent months quite a number stressed the importance of religion and religious training, both as a corrective and as a preventive. The secular press has thus emphasized two things that our Church has always stood for: Christian schooling and Christian child welfare work. The former receives much attention in our publications, as it is something that directly concerns every family, while the latter is of immediate importance only to certain groups and is therefore left more or less to those entrusted with dealing with these special problems. Indirectly, however, it affects the welfare of all, most decidedly so, as current experiences show, and for this reason it is at present beginning to receive more general consideration in our church at large. Undoubtedly it should receive much more.

Our Church, speaking now particularly of our own synodical group, has from the very beginning taken a deep and active interest in child welfare work. In just what manner this was conducted at first we do not know. The records, however, clearly show that the pioneers of our church body, in the Saxon colonies in Missouri, for instance, and in the Franconian colonies in Michigan, established a few years later, and in other early Lutheran settlements, were exceedingly "social-minded." They pooled their resources, settled in closely knit communities, helped one another in every possible way. If any one in the group required special assistance, as in the case of sickness or other forms of dependency, this was provided by the immediate neighbors or by anyone who could render the type of assistance called for. And as they formed not only closely knit social communities but, above all, closely knit Christian congregations, real Christian brotherhoods, they were prompted to do so by the best and most urgent motive, true Christian charity. Accordingly, we may rightfully assume that any child in need of care was "received in Jesus' name" in some home of the community and there cared for.

Later on, after Synod was organized and rapidly grew in membership, it became necessary to organize also its charity work in order to meet the greater needs in an intelligent and efficient manner. Synod as a body did not undertake this work but encouraged local groups to form separate organizations for this purpose, to operate within well-defined circles where they could render effective service. Lutheran hospitals, homes for the aged, and also orphanages thus came into being in our circles, institutional care for dependent children then being the accepted method of providing for them.

The Orphans' Home at Des Peres, Mo., near St. Louis, established in 1868, was the first one of its kind. The one at Addison, Ill., built in 1873, was to take care of the Chicago area. Others followed, the last one in 1893, so that in the early nineties quite a number of such Lutheran institutions were caring for many children, orphaned or otherwise dependent, in our circles. During the years literally thousands of them have found shelter and training in these institutions. By far the most of them, upon reaching maturity, took their rightful place in the world and were good members of their Church, many of them serving their communities and congregations with distinction, some as pastors and teachers, a few as outstanding leaders. Whatever the drawbacks of institutional care are in the light of modern experiences, by and large those orphanages did a good job and, with modernization of their programs, are doing a good job today.

Even then, however, some of our men realized that institutional care, good though it is in many instances, after all is not the best thing for the welfare of dependent children, but that the Christian family home is really the divinely appointed institution for that purpose. So instead of building more orphanages, the work of "home finding" was begun in a systematic way, our Church pioneering in this field. Home-finding societies were organized — children's friend societies they were mostly called, because from the very beginning it was intended that they should engage in general child welfare work, as occasion might require. The first of these was the one in Wisconsin (Milwaukee) in 1896, followed by that of Michigan in 1899. Minnesota, Iowa, Kansas, and others fell in line in rapid succession. At present twelve such organizations are listed in the *Yearbook*, and our orphanages, as indicated above, have gradually included more and more placement work in their programs.

The founding of these societies has changed our work also in another important respect. Till then it had been practically purely charity work; now it assumed largely also the character of mission work, for many, in some cases most, of the children committed to our societies for placement in family homes come from non-Christian surroundings and were placed in good Lutheran homes for rearing, with the result that most of these also became good members of our Church.

Be Comforted

To All Christian Gold Star Mothers

Be comforted, he did not go alone,
Your son,
When earthly lights grew dim, receded,
There was One
Who spoke the words that brought him peace
And cheer:
"Be not afraid, my brother, rest, for
I am near.
Here is my hand, we go together,
You and I,
Through that dark valley where no evil
Shall come nigh."
Your son grew strong, he recognized
That Voice.
Pain was no more, his heart cried out:
"Rejoice, rejoice,
It is my Lord. I follow where He leads
Without alarms."
Around him there had passed the strength
Of Everlasting Arms.
Be comforted, you Christian mothers who
Have sacrificed
Your sons for country's cause. The Blessed Christ
Was there, none death's shadowed way alone
Have trod,
For in His care they have gone home, in peace
To God.

ERNA E. HOEFS

Heavenward Bound

Life is a ship. I'm sailing over
The sea of time. My hopes and fears,
My joys and sorrows, are the cargo,
And sunshine, shadows, laughter, tears.

At times the sea is smooth, untroubled.
'Neath bright blue skies, in starlit night
Serenely then my ship sails onward;
My voyage is a sheer delight.

At times the sea is heavy; under
Its stormy waves, unseen, lurk reef
And rock of sin and foul temptation
And dark despair and unbelief.

But Christ, my Pilot — He is standing
There at the helm, and in His care
My ship shall reach its heavenly harbor,
And then I'll cast my anchor there.

St. Louis JOHN M. RUNGE

Balboa in the Canal Zone

Another Link in the Chain of Missions in the Three Americas

By F. C. STREUFERT, Executive Secretary, Board of Home Missions

Off to a Good Start. — At 12:01 A. M., January 13, 1945, we were off to a good start leaving New Orleans for a visit in the interest of our missions in Central and South America. A brief stop was made at Merida, Mexico, at 2:30 A. M. Soon the day dawned. What a beautiful sight! In the distance the rising sun reflecting the skyline, the mountains. In rapid succession we passed over San Salvador, Honduras, Nicaragua, Costa Rica. Already at 5:00 P. M. of the same day the huge plane nestled on the ground on the Isthmus of Panama, at Balboa in the Canal Zone. What a change from the icy winds and wintry blasts to the tropics and midsummer.

The Canal Zone. — The Canal Zone is a narrow strip of land extending five miles on either side of the center line of the Panama Canal from the Atlantic Ocean to the Pacific Ocean. The Canal Zone is in effect a Government reservation. All land is owned and governed by the United States, a Commanding General of the Army being in command. There is no private enterprise or home ownership of any kind. Housing, school, high school, junior college, are provided and owned by the Government. A Government-owned railroad was built across the Isthmus in the Canal Zone from coast to coast, a distance of about fifty miles. The total population of the Canal Zone is approximately 60,000.

The Isthmus of Panama. The Panama Canal and the Canal Zone. — The Isthmus is in the truest sense of the words: The Crossroads of the World. It is the strategic center of the three Americas.

Beginnings of Our Lutheran Church. It was not until 1939 that a Lutheran sermon was preached in the Canal Zone. The first message was delivered by Chaplain M. C. Poch, then a chaplain of the U. S. Army in the Canal Zone. The Panama Lutheran Mission, however, was begun at a service held October 5, 1941. — 36 were present, 25 attended Holy Communion. In December of the same year one of the local churches was rented. Two Sunday afternoons of each month were set aside for public worship, our Lutheran chaplains coming to preach to them. The average attendance was about 50. The average Sunday contribution was $50.00. During the past two years $2,000 were deposited with the Treasurer of Synod. These funds are to be retained for the erection of a chapel in Balboa.

Attendance at Our Lutheran Mission at Balboa, March 4, 1945

Extreme left: C. Klusener, President; Wm. Wittrock, Secretary; Donald L. Syers, Treasurer; Mrs. W. Wittrock, Organist

The New Mission Another Link in the Chain of Missions in the Three Americas. The mission at Balboa is of the greatest importance. It is strategically located, it is a key position, it is a link connecting our missions on the east coast and the west coast, in the north and in the south of North America and South America. It is a steppingstone to countries of Central America: to the Panama Republic, to Costa Rica, to Nicaragua, to Honduras, to Guatemala, to Southern Mexico as well as to the northern countries of South America: to Colombia, Venezuela, to the British, Dutch, and French Guianas.

Darien Indian Women

Living on the coral islands in the Gulf of San Blas
Another mission opportunity

Mission Important for the Conservation of our Lutheran Constituency. — Though the military and civilian population is more or less in a constant flux, experience of the past has taught that there are always larger numbers of our Christians in this area. It was established that of an aggregate of 800 members of the existing sectarian churches 160 at one time were members of a Lutheran church. Be it the time of war or the time of peace, a formidable contingent of the armed forces will always be retained in the Canal Zone. The building of the third lock to the Panama Canal will require thousands of workers for years to come. Balboa will always be an important center where merchant ships as well as warships will lie at anchor for a longer or shorter period of time, giving the Lutheran personnel and others an opportunity to hear the message of salvation at a Lutheran church and to draw closer to their Lord in Holy Communion.

Visit with the Christians in the Canal Zone. — It was an unusual experience to meet with the Christians that had largely been on their own for the past years trying to gather the Lutherans coming from various sister congregations of the United States, inviting them to their services. It was encouraging to note the zeal of former Walther League members to locate men in the armed forces, both in the Army and in the Navy groups. An accurately kept list of more than 600 men with the colors, that had come to worship with them, were on their files. Many of the men of the Army and Navy in the Canal Zone remained up to 18 months. The staunch group of fellow Christians received much advice and encouragement from our Lutheran chaplains, who were ever ready to serve them with the preaching of the Word.

Lutheran Service Center. — That a Lutheran Service Center was a necessity at this crossroad of the world the Army and Navy Commission long ago realized. At the request of this Commission the establishment of a service center was therefore also fully discussed. Our fellow Christians promised to support the undertaking to the best of their ability. The service center can at the same time be used for public worship until such time as priorities will permit the erection of the much-needed chapel.

A Resident Pastor Called. — The Board for Home Missions, co-operating with the Army and Navy Commission, has called the Rev. Adolf F. Gerbhardt, formerly service center pastor at Portsmouth, Va. He has accepted the call and, *Deo volente*, will soon be in the midst of the flock so eagerly awating him. For the duration the entire project will be under the guidance and supervision of our Army and Navy Commission.

Things Heard and Seen at Washington, D. C.

By PAUL L. DANNENFELDT, Army and Navy Commission

"Washington, the news capital of the world" — this is the rather fulsome designation some radio announcers use. It is true, an endless stream of news from Government officials, departments, and bureaus literally streams from this center, which no longer is a sleepy country town, but a city running over with activities which affect not only the nation but all parts of the world. One is impressed. This write-up brings you news from our nation's capital about Army and Navy chaplaincies.

At the invitation of the Hon. James Forrestal, the Secretary of the Navy, church leaders representing denominational boards and committees on chaplaincies met at the Arlington Annex, Navy Department, on May 16. About two dozen churchmen attended the meeting.

Vice-Admiral Randall Jacobs, U. S. N., Chief of Naval Personnel, welcomed the guests and emphasized the truly vital importance of continued interest on the part of church leaders and the heavy burden that lies ahead of the Chaplains' Corps in the coming months.

Chaplain Workman's Address

"You will have every reason to be proud of your chaplains when they return," this was the statement made by Rear Admiral Robert D. Workman, U. S. N., Chief of Chaplains, in the course of his report on a 20,000-mile tour of the Pacific which he has just completed. He visited about 480 chaplains and many Navy bases scattered over a wide area of the Pacific.

Chaplain Workman said that the chaplains give unstintingly of their time and strength, and their abilities are taxed to the utmost in providing an adequate spiritual ministry to Navy personnel. The aim of the chaplains is that a religious ministry be provided for everyone according to the dictates of his conscience. The tone of their Gospel messages is fine. The majority of the naval officers stand behind their chaplains and give their ministry all-out support. Places of worship are always set aside on board ship. Chapels are built on the islands, native style with open sides and thatched roofs, sometimes large enough to accommodate 800 persons, and everywhere chapels are filled to capacity every Sunday and minister to large numbers of Navy men daily. He added the significant remark that materials are critical, but American ingenuity and energy overcome difficulties in providing places of worship with the proper church appointments. Another interesting remark pointed out that the moral standards set by the missionaries to the natives on the islands in the Pacific were high, and the officers of all the Navy services endeavor to have our men meet those standards.

Welfare and Personnel

Following Chaplain Workman's address, Capt. Timothy J. O'Brien, U. S. N., of the Bureau of Naval Personnel, spoke on the relationship between the Welfare and Chaplain Divisions of the bureau and described the varied services of the Welfare Division. He explained that 172 radio stations, from 50 to 10,000-watt power, are being operated by the armed forces in the Pacific Theater of Operations, and 32 copies of 300 movie films are provided per year.

Capt. Roscoe Hillenkoetter, U. S. N., of the Bureau of Naval Personnel, stated that there are now 2,643 chaplains in the Navy, and the goal for the total wartime strength of the corps is 3,232. A bill is pending in Congress which provides for a total of 540 chaplains in the postwar Navy. Chaplains now serving in the Naval Reserve who can meet the qualifications will be accepted into the Regular Navy to fill this complement.

Facing the Unfinished Task

In the projection room of the Arlington Annex a number of films were shown to the group. One of the films showed in a very realistic way by maps, charts, and graphs that a truly tremendous task still lies ahead if Japan is to be beaten into an unconditional surrender. The showing of this film was accompanied by a talk by Rear Admiral D. C. Ramsey, Chief of Bureau of Aeronautics. The talk emphasized some of the basic problems facing us in the war in the Pacific. "Navy Chaplains," was the title of another short film showing the training of chaplains at the Navy Chaplains' School conducted at the College of William and Mary, Virginia. In the course of the showing a scene depicted the celebration of Holy Communion in an all-Protestant service in connection with the graduation of a class of chaplains. (Chaplain (Lt. Com.) J. Floyd Dreith, U. S. N., a member of our Synod and Executive Officer of the School, as well as other Lutheran chaplains, had no part in this service.) A ten-minute film also showed the heroic efforts to save the bombed and burning *USS Franklin*, 27,000-ton carrier of our gallant Navy.

New Chief of Navy Chaplains

Chaplain (Rear Admiral) William N. Thomas is the new successor of Chaplain Workman, who has been head of the Chaplains' Division of the Bureau of Navy Personnel since June, 1937, and who will now be assigned to other active duty. Chaplain Thomas comes to the Navy Department from duty as Senior Chaplain at the Naval Academy.

The Army's New Chief of Chaplains

Late in the afternoon on the same day we also had about an hour's session with Chaplain (Maj. Gen.) Luther D. Miller, reminiscing and renewing our friendship which antedates the war, and discussing our chaplains and our Church's work in the war effort. Chaplain Miller has assumed his new duties with an overseas perspective on the Army's spiritual needs, having recently returned from 33 months in the Southwest Pacific Theater. He was attached to the Sixth Army, of which Chaplain (Col.) Martin C. Poch of our Synod is now the ranking chaplain. The new Chief of Chaplains has a warm spot in his heart for our Synod and its work, and is personally acquainted with many of our chaplains in the Southwest Pacific Theater. He has observed their consecrated and untiring application to task and declares that we should be proud of them, which we are. We also had a brief chat with our Chaplain (Maj.) Edmund W. Weber, on duty in the Chief's office.

Chaplain Arnold's Mission Overseas

Chaplain (Maj. Gen.) William R. Arnold, former Chief of Chaplains and recently designated as Assistant Inspector General, Office of the Inspector General of the Army, set out in the middle of this month of May on a mission overseas in the E. T. O. This mission will concern itself with religious matters of the Army and with affairs of the Army Chaplain Corps. He was recently made a bishop and will serve as military delegate in the military ordinariate of the Roman Catholic Church.

Chaplain Arnold is being accompanied on his mission overseas by a chaplain of our Synod, Chaplain (Lt. Col.) Herman H. Heuer, Officer in Charge of the Technical Information Division, Office of the Chief of Chaplains. He will no doubt have occasion to meet many of our Church's chaplains serving in the E. T. O. and embrace every opportunity to promote our Church's present and postwar interests.

"The Lutheran Witness"

What is the LUTHERAN WITNESS?

The official magazine of our Synod.

A magazine that will help you put your thoughts in order about many questions in the present world condition.

A magazine that contains articles which interpret the Word of God for the needs of the Church.

A magazine that gives information about all the work of our Church in all parts of the world.

A magazine that informs you about the mission fields, the Army and Navy work, the progress of our Church.

A magazine that gives you all the official notices and announcements of Synod.

A magazine that is edited by Theodore Graebner, Martin S. Sommer, W. G. Polack, R. R. Caemmerer, and G. V. Schick, professors of Concordia Seminary.

This magazine appears every other week, made up of 16 pages.

This magazine can be had at $1.00 per year.

This magazine can be ordered from Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

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Furlough in Nigeria

By S/SGT. HARVEY H. CALLIES, Gold Coast, Africa

II

I made it my business to be with one or the other pastor every minute of the day so that I might become acquainted with as much as possible of their work in the short time I had at my disposal. Let me show you some of the heathenisms that Christianity must constantly combat in this country.

Polygamy is an important one, which shows up continuously. I was introduced to one village chief who had ten wives, and after the old man had thought a while, he decided that he had 44 children. His compound is located next door to one of our churches, and he thinks religion is a very good thing. He has many of his children in our school and co-operates very well with the church. BUT — he can never be a member in good standing until he decides to live only with one wife, and from my observation it seems that he will never agree to that. There are innumerable cases of a polygamist in the church agreeing to put away all but his first wife and thereby become eligible to receive the Lord's Supper. You may think that now you have won another heathen for Christianity, only to discover perhaps a year later that the man has decided he needs an extra wife or two again. Now you must start from the bottom again and try to convince him of his sin all over again.

Then there is the very prevalent custom of a man and a woman living together without being married, because it seems that native custom does not frown on such a thing at all. When these people wish to become members of our Church, the necessity of marriage is impressed upon them, but often it takes years for them to see the light and agree to be married.

Again, a member may have been attracted to heathen rituals or a burial dance or to visit a native prayer house — he must be admonished and shown his error and usually is required to apologize to the congregation publicly for his error. Adultery is still a huge stumbling block to most of these people, and they must be drawn back time and again from casting their souls once more over the brink into heathenism.

A superstition which is slowly being overcome is the belief that the birth of twins is an ill omen. Often the mother and the children are driven from the village and left to die of starvation, or else the children are simply killed. To forestall this tragedy, the mother and children are often brought to live in a house, called a twin house, near the missionary's home to protect them until the danger to mother and children has passed.

A big problem in this country is the deep-rooted native feeling that the girls do not need to be educated. A girl is looked upon as just a piece of property to be sold into marriage as soon as she is old enough. Therefore the parents feel that it is a waste of money on their part to give her an education. We are making slow but sure progress against this attitude, so that in several schools there is a fair number of girls attending. The results of our work in this direction show up well at the girls' boarding school, which started its school term at the beginning of February with a capacity enrollment of 135 girls. There are also nine teachers in this school, all of whom are women.

Natives Visiting Our Lutheran Bookshop in Nigeria

A typical day in a missionary's life may begin any time between 5 and 6:30 A.M. He may have either one or two Bible classes at his near-by churches. The first one may be "scheduled" to begin at 6:30, and the second one at perhaps 8:00. He will probably have to depart from this schedule at the very beginning simply because one or the other class may be late. Time meaning nothing to these people, the missionary simply draws upon the vast store of patience, which a person must have in this work, and waits. He may also be delayed after the class by one or several people having any of a variety of problems for the pastor to solve. Eventually, after the Bible classes have been dismissed and the problems taken care of, you return home for breakfast at 9:30 or 10:00 o'clock.

Now you must go to the office and take care of the work which has piled up there by now. Much of this labor hasn't the remotest connection with preaching the Word of God to heathen, but it must be done by the missionary simply because there is no one else qualified to handle it. (Perhaps it would be to our advantage to send one of our laymen over to take care of these office details and other things which aren't closely connected with ministerial work. This would release the pastors to devote their time exclusively to preaching the Gospel.) In the meantime, ever since early in the morning, people from our congregation have been coming to the office to see *Etubom* (Pastor) with their problems. He must now take time out to hear them out. "Etubom, I just finished eighth grade in our Lutheran school — I want a position as teacher." "Please, sir, I want to send my little son to your school but I can't pay the school fees now — will you help me?" "Etubom, we don't like the teacher you sent to our school. Please send someone else." "I am a teacher in one of our schools. I heard that my brother is ill at home, and so I wish a week off to visit him. Please get a substitute for me during this time." "My wife has left me and won't come back. Won't you go to talk to her and straighten things out between us again?" . . . And so we could go on and on for hours every day with these problems, which the people bring to the white pastor to solve. The white man is looked upon by the natives as being able to solve almost any problem which is brought to him. The natives seem to be so very helpless in solving their smallest problems; so they just place the whole thing into the lap of the pastor.

By the time all the morning's problems are taken care of it is about 1:30 in the afternoon, and you find that you have been able to take care of very little of the office work that you had intended doing. But it is lunch time now; so you will have to close the office to get something to eat. But even here you will most likely be interrupted by someone who thinks he has a very important problem which needs immediate attention.

In the afternoon, if it is on Tuesday, you have a special Bible-class meeting with all your headmen in the central school after the regular classes have been dismissed. On Wednesday afternoon there is a meeting of all the teachers in the entire area. It is a combination Bible class and instruction in other subjects which are designed to help them to become better teachers. These teacher classes are conducted jointly by Rev. Rusch and Rev. Schweppe. Other afternoons of the week have no definite schedule, but usually you will end up with another meeting some place.

Invariably your path will lead back to the office again after your meetings are over. Again there will be a large group of "palavers" waiting to be cleared up. Palaver simply means idle, or small, talk, and that is all that many of them really are. However, it is necessary that the small problems be handled with just as much patience and dignity as the larger ones, for if the person feels that he was slighted or just pushed aside, he will be back on the morrow to go through the whole thing with you again. Remember, the natives haven't a thing to do all day; so they will just as soon make a long story of their trifles. If a missionary has no other quality, he must at least have patience — and a lot of it, too. If he doesn't, he may soon be a nervous wreck.

After all the business of the day is taken care of, the clock will probably read 8:00 o'clock, and, having had your dinner now, you will find yourself only too willing to get to bed. But you hardly get to sleep when your native boy awakens you with the announcement that someone is here to talk with you. Experience has

told you that a native will not come to you at night unless it is for something really serious; so you immediately get up again. Usually, it turns out to be an illness of some sort, probably in his family. Experience has also told you that a native won't tell you about his illness until he is almost beyond help. You, therefore, hurry through the inky jungle darkness along twisting trails often no more than a few feet wide. In many cases the only thing to do is to take the person in your car to a hospital many miles away. After your return home the night is already well spent; so you quickly catch the few remaining hours of sleep that you may be ready for another hectic but interesting day at the break of dawn — or before.

From a Pocket Notebook

The Walther League District Officer's Bulletin lists all the League's summer camps, thirty-five in number, from Sylvan Lake, Alta., to Miami, Fla., but fails to list the most intriguing of all, the Sunshine Zone Camp in the Sandia Mts., thirty miles from Albuquerque. . . . If you think nothing new can be said on proportionate giving, read the paper delivered by the Rev. E. Wagner at the Pastors-Teachers Post-Easter Conference at Bishop, Tex., last April. Eight pages in long mimeotype. At the same meeting Pastor M. L. Koehneke read a paper on stewardship which "will go down as a classic." . . . We cannot print news of proposed churches and schools or use architects' drawings of such for illustrations. Room is very scarce, even for the reports of finished projects. . . . At Aberdeen, S. Dak., one of our rural churches asked its pastor, the Rev. R. A. Wegener, what the purpose, programs, and cost of pastoral conferences might be and concluded, because of the benefits derived from such, not only by himself but by the congregation, that a pastor should attend every conference possible. Pastor Wegener's conference expenses will be paid by the congregation hereafter. . . . In an otherwise well-written life sketch of the Rev. K. F. Lohrmann we find this nasty crack at the Missouri roads as they were in 1909: — "he served two congregations that were separated by thirteen miles of bottomless mud." Can't we live that down? . . . At Houston, Tex., "All Saints walloped Sacred Heart, 19—0," but the item bears the heading, "Christ the King Wins North Side." It was a soft ball series. (The *Houston Post*, May 10, 1945.) . . . Last word in the Oregon and Washington Supplement: "If you do not need to *attend* a Bible class, you should be *teaching* one!" . . . The Birmingham, Ala., *Age Herald* gives a column and a quarter to the donation of $4,000 by the Alabama Knights Templar toward a children's clinic for which the State is raising $500,000. All the officers of the Alabama Knights Templar are mentioned by name, and the (mythical) history of Knights Templarism is told. Comparing the donation with what the Lutheran Church is doing for charity, we say that we have not learned the ABC of publicity. Individual congregations of the Missouri Synod are doing more for charity every year than all the Knights Templar of Alabama. . . . This is not a campaign for blazoning our benevolence before the world, but there is such a thing as habitually hiding our light under a bushel instead of letting the world know something of the genuine fruits of Christianity. . . . At Long View, Wash., the ladies have begun to study the LUTHERAN WITNESS in their regular meetings, with individual members leading the discussions. . . . Many items similar to this could be garnered from our parish papers to enliven a subscription campaign, but under the paper shortage there can be no subscription campaign. One of the worst headaches of Concordia Publishing House today is to devise a method for keeping the WITNESS subscription list DOWN to the Government-approved quota. . . . Experience shows that it is more difficult to obtain a good average of donations in a large congregation than in a small. When Luther Memorial, of Milwaukee (the Rev. O. F. Engelbrecht, pastor), more than doubles its quota for the PTO, that is something. . . . The story still haunts us of the group of Episcopalian laymen in Seattle, Wash., who some twenty years ago, in the postwar prosperity, thought of a friend and playmate who had accepted a call to Alaska and was about to celebrate his twenty-fifth anniversary in the ministry. Said one of the laymen, "Bill has given up everything for work up there, and we have been making money. Let's do something for him." So they brought him down to Seattle for a little celebration and handed him a check for $86,000. . . . On a tour of inspection for Southern District missions, the Rev. W. F. Hafner took a plane to Cuba. He writes: "The trip from the Miami Airport to the Havana Airport takes exactly one and one-half hours. What a time saver!" For a church official time is worth vastly more than for a business executive. . . . Mission boards and District boards of directors should insist that our officials travel by plane regularly in performance of their duties. . . . We are gradually being represented in the world's captitals of culture and political power: London, Paris, Chungking, Buenos Aires, Rio de Janeiro, Ottawa, Toronto, Honolulu, and soon Manila and Havana. . . . The Salt Lake *Tribune* gave a feature column to Saint John's Church on the occasion of Pastor Schumann's acceptance of a call to Pittsburgh. . . . Questions reach us as to the reliability of the *Converted Catholic* magazine published at 229 W. 48th St., New York, N. Y., at one dollar a year. The magazine may be regarded as trustworthy in every respect, its articles scholarly and factual. . . . Few parish magazines reach us as well printed and edited as the *Lutheran Visitor* of Galesburg, Ill., published by Pastor L. F. Brighton of Calvary Church. . . . Two large truckloads of good clothing were gathered at Immanuel School, St. Charles, Mo., as a contribution to the clothing campaign for the suffering people of Europe. . . . A nurse writes from Europe: "We attended part of the services at Notre Dame on Sunday morning. I feel I have been most fortunate when I remember I have been privileged to see St. Paul's and Westminster Abbey in London, St. Peter's in Rome, and Notre Dame in Paris, but most of all I'm glad I'm a member of Immanuel's in St. Charles." . . . Mr. Alfred Froh, whose stationery has the imprint: "Froh Bros., farmers, Sturgis, Mich.," has been superintendent of the Sunday school at Sturgis almost twenty years and principal of the vocational Bible school for fifteen years. He writes the Bible questions which appear every Saturday in the Sturgis *Daily Journal*.

G.

Western New York L. L. L. Pioneers in Adult Education

The Lutheran Laymen's League, Western New York District, literally pioneered when it recently acquired Camp Pioneer on the shores of Lake Erie near Buffalo, N. Y. The first district of the Lutheran Laymen's League to adopt a program of systematic adult education, the Western New York District has pointed the way to a field of usefulness and service in which the Lutheran Laymen's League in future years may win its mightiest victory for the Kingdom. It was from the Eastern District, of which Western New York is a part, that a memorial came to the Saginaw Convention last year suggesting that a board for adult education be created. The Eastern District said that "the field of adult education has barely been touched." Synod assigned this matter to the official Board for Parish Education. The laymen of Western New York have recently taken the initial step in this endeavor by calling a full-time Director of Religious Education and by acquiring a conference camp which is intended to do for family groups what the older camps of the Walther League have done for young people.

Oliver E. Graebner

Camp Pioneer is a tract of sixty-five acres of woods and meadows, with thirty-two buildings, including spacious lodges and assembly halls, a modern kitchen, several dining halls, comfortable cabins, a wide beach eight hundred feet long, and many other features, located at Angola, New York, twenty-five miles from downtown Buffalo. It offers accommodations for about two hundred fifty guests and will operate from the middle of June to after Labor Day each year.

On Sunday, May 13, at a service held in connection with the second annual convention of the Lutheran Laymen's League of Western New York, the Rev. Oliver E. Graebner, formerly of Forest Hills, Pittsburgh, Pa., was inducted into office as Director of Religious Education for the L. L. L. of Western New York and as Director of Camp Pioneer.

Rev. Graebner was born on October 14, 1907, at St. Louis, Mo., the son of Dr. and Mrs. Theo. Graebner. He is a graduate of Holy Cross Lutheran School, St. Louis, of St. John's College, Winfield, and Concordia Seminary, St. Louis (1931). He vicared at

St. Paul's Church, Albany, N. Y., 1928 to 1929, founded Christ Lutheran Church, Forest Hills, Pa., and served from 1931 until 1945, building up the congregation from a small mission to a self-supporting status and with a debt-free plant worth $20,000.

Rev. Graebner's postgraduate work was done at the University of Pittsburgh. In 1943 he was awarded a Master's Degree. In 1945 he finished his course work for a Ph. D. in Psychology and is now working on his research problem for the doctorate. In the fall of 1943 he instructed in Personal Psychology at the University of Pittsburgh in the Army Special Training Program. Rev. Graebner spent eight seasons as dean and manager of the Walther League summer camp near Pittsburgh, Pa. He lectured at Camp Arcadia in 1944.

Rev. Graebner was married in 1934 to Ruth Niehaus of St. Louis, Mo. Three small sons enliven the parsonage.

Pastor Graebner will make his home at Camp Pioneer, Angola, N. Y.

As Director of Religious Education for the L. L. L. in Western New York he will conduct courses, under the sponsorship of the Lutheran Laymen's League and with the co-operation of the pastors, in visual education, leadership training, courses in adolescent and adult psychology, and will lead discussion meetings for a deeper grounding and acquaintance with synodical projects and Lutheran affairs generally. H. F. WIND

Detroit High School Plans Expansion

The Detroit Lutheran High School, blessed by the Lord in its initial year with an enrollment that far exceeded fondest expectations and that filled the existing classrooms to capacity, is confronted with the immediate necessity of expansion. To meet the situation, the Detroit Lutheran High School Association in a special meeting instructed its Board of Trustees to augment the present facilities by providing several portable structures to serve as temporary classrooms until larger and more suitable quarters can be obtained. The Board was further instructed to appoint a site committee, which is to look for suitable parcels of land centrally located and large enough to provide campus facilities for the school.

Indications of a large enrollment for the fall term, since the eleventh grade will be added, make it necessary to increase the present teaching staff of six instructors to at least nine. One call has already been extended and accepted, and the other two will be issued in the near future.

More and more Detroit Lutherans are rallying to the cause of the high school, are remembering it regularly in their prayers, and are giving freely of their time and money so that this venture begun in so small a way may under God's guidance grow to become a powerful agent in assisting the Church to bring up its youth "in the nurture and admonition of the Lord." JOHN A. MUELLER

Lutheran Pastors Association of Long Beach, Calif.

This association is an outgrowth of meetings held at Long Beach by Lutheran pastors of all Synods represented in this area in connection with the released-time religious education program in California. At these meetings it was decided that Lutherans would act as a unit with their own course of study and Lutheran teachers. We are using some material from St. Louis and some from the American Lutheran Church. We of the Association have also worked for the establishment of a Lutheran service center in Long Beach, which has since become a reality and is being operated jointly by the National Lutheran Council and the Army and Navy Commission. After this we decided to meet regularly and organize as a Lutheran Pastors Association. The organization meets monthly. The first item of each meeting is the discussion of the Augsburg Confession, led by M. J. Bruer. In addition, papers dealing with other doctrinal matters, particularly relating to the many isms found in California, including Mormonism, Seventh-Day Adventism, etc., are presented. The men of the other Lutheran groups have shown a sound, conservative Lutheran attitude, and a very fine spirit prevails at the meetings.

MARTIN J. BRUER
Long Beach, Calif.

Farewell Dinner for Dr. H. B. Hemmeter

About 200 students, Central Illinois clergymen, officials of Synod, and friends gathered in the refectory of Concordia Seminary, Springfield, Ill., on May 5, for a farewell dinner to Dr. H. B. Hemmeter upon his retirement from the presidency of our Springfield institution. The Rev. B. Selcke, secretary of the Board of Control, served as master of ceremonies. Addresses were made by the following: Dr. R. C. Neitzel for the Springfield faculty; Dr. J. W. Behnken for Synod; Mr. J. C. Rodenburg for the Board of Control; Dr. P. Schulz for the Board of Directors and for Trinity Lutheran Church; Dr. L. J. Sieck for Concordia Seminary, St. Louis; the Rev. J. C. Schuelke for the Springfield Alumni Association; the Rev. A. C. Bernthal for the Central Illinois District; Dr. M. S. Sommer as a lifelong friend; Prof. L. Rincker for the Milwaukee Concordia; Mr. Eldor Mickan for the student body. All speakers extolled the grace of God as it had been made manifest in the activities of Dr. Hemmeter during his fifty-three years of service in the Church. The program was enhanced by several selections sung by the Seminary Chorus and after a brief response by the guest of honor was concluded with the singing of "God be with you till we meet again."

The faculty and Board of Control of Concordia Seminary, Springfield, presented Dr. Hemmeter with a scroll of appreciation of his work while at Springfield; the faculty of Concordia Seminary, St. Louis, bestowed upon him a citation commending his work for the church at large.

Dr. Hemmeter assumed the presidency of Concordia Seminary at Springfield in June, 1936, and relinquishes his office on June 1, 1945. He and his wife will make their home with their daughter, Mrs. E. Engerer, 19 North Harrison St., Pittsburgh 2, Pa. "Even to your old age I am He; and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry and will deliver you," Is. 46: 4. B.

Letters from Readers

OUR DUTY TOWARDS THE JEWS

I read with interest the letter in the May 8 issue signed "S. N. T." concerning the Jewish estimate of Christ. May I say that I have worked for a number of Jews as a maid, and while living in their homes, associating with them and their relatives and friends, I found that most of them do have a deep-rooted enmity and prejudice against Christ and Christians — and the children naturally absorb this, too. In one home it was demanded that I remove a picture of Christ from the wall of my room. I also have a friend who is a schoolteacher whose class at one time consisted of almost all Jewish children. One day in the course of conversation she casually mentioned the name of Christ; and almost all of those Jewish children turned around and spit on the floor!

However, do not many "Christians" also have a feeling of enmity or prejudice in their hearts against the Jews? I'm sorry to say that I have found this also to be true! If not pronounced hatred, at least a cold indifference to their eternal welfare. How many of us have a burning zeal in our hearts for mission work among Jesus' own race? I was amazed and saddened to learn recently that, since the death of Rev. Friedmann in New York, mission work (at least by our own Synod) among the Jews of that city has been given up and that also the Jewish mission in St. Louis has been closed. Some years ago we also dropped the work in Chicago. Now, perhaps it was thought that there were reasons or circumstances which justified this, but I cannot help feeling that our Lord would not approve of such

action. Mission work among Jews is difficult, uphill work, but Paul says: "The Gospel of Christ is the power of God unto salvation — to the JEW FIRST and also to the Greek." Romans 1:16. In my life among them I saw how empty and barren and bitter the lives of these people are, even already in this world, without Christ. I hope and pray that our Church, which is usually awake to its opportunities and responsibilities, will also soon arouse itself to a greater missionary zeal for the Jews.

GERTRUDE WARTCHOW

Milwaukee, Wis.

HELP FOR FINLAND

In respect to the 50,000 Finnish children something MUST be done, and it must neither be too little nor too late. Talking about these children's spiritual need is *one* thing. It is an obviously necessary missionary obligation. However, there is the other, the bodily need, which certainly also demands the attention of every one of us.

What can be done? I humbly offer two suggestions:

1. Mobilize all children of our Sunday schools to contribute regular gifts of love so that at least some of the most essential needs of these unfortunate little ones can be met.

2. Engineer, as a Church, a giant project of moving at least the younger orphans into this country and give them out for adoption among our hundreds of thousands of Lutheran homes. Many childless couples have for years longed and prayed for a child to adopt. May not this be God's answer to their prayers?

Perhaps both suggestions could be put into operation. Yes, I am aware of the fact that much red tape would have to be cut. The Finnish government would not care to lose so many of its citizens. However, it might prefer sending them to America to build up good will for Finland to seeing them starve to death. Friendly Archbishop Lehtonen might be of help in this connection. Also our own immigration laws would put obstacles in the way. Still, if one million communicant Lutherans would solidly back this project and storm Washington with their insistent requests, no Congressman with just a tinge of Christianity in his system could long resist giving support to a new law exempting these Finnish refugee children from restrictive immigration laws.

Toledo, Oreg. (REV.) JOHN E. SIMON

SOLDIER SCORES THE PIN-UP NUISANCE

THE EDITORS:

A short time ago I received your September 26 issue, in which you had an editorial entitled "The Trappers of Youth." It was well written, but I feel that you could have made it much stronger, for the danger is very great.

I wonder whether you fully realize just how many of this type of magazine are sent overseas? Most of them contain the most suggestive and revealing "pin-ups"! Even a well-known news magazine featured a full-page "pin-up." And when a "pin-up" is featured with a caption: "To show the Japs what we are fighting for," you begin to wonder just *what* we are fighting for.

Daily I witness the reaction of my fellow soldiers to the magazines, and it makes me disappointed and disgusted with the publishers who think they thereby do their "bit" for the serviceman.

I personally would like to see every one of these magazines sunk in the ocean, for it is difficult and oppressive for one to live amidst these conditions.

The office of the chaplain (or some one) should bring pressure to bear upon Special Services to prevent such "pin-up soaked" magazines from being sent to servicemen.

I believe that the parents of our Church should be told again and again what kind of magazines are sent to their sons in the service. They should write them often, warning them and encouraging them to guard against this insidious and treacherous literature.

Burma RAYMOND G. ULLMANN

THE HOSPITABLE SOUTH

I read with interest the article by R. E. Hasz: "The Deep South Receives a Preacher" (April 24, 1945). That hospitality extends as far east as Charleston, S. C. Although Calvary has a pastor who is single, they purchased a fine parsonage during the first year of their existence, painted all walls and woodwork, sanded and varnished the floors, and are now painting the exterior. The home was very completely and very comfortably furnished by the congregation with bedroom suites, dinette, a well-supplied kitchen with gas range, utensils, etc. That kind of hospitality is hard to beat. The living rooms were furnished by the Army and Navy Commission, to be used as a parish center during the construction of our new church. A. W. LEHENBAUER

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Oscar H. Weinrich (died April 20, 1945) was born July 22, 1889, at Arlington Heights, Ill., where he was confirmed and, after his preparation at Milwaukee and St. Louis, was also ordained by the sainted Rev. C. M. Noack in 1913. He was married on Aug. 31, 1913, to Miss Lilly Griebenow of Milwaukee, served Janesville, Calif., until 1919, and then became the successor of the sainted Rev. T. J. Grosse near Bensenville, Ill. A cerebral hemorrhage caused his death at the age of 55 years and 9 months. He is survived by his wife, two daughters, one grandchild, and other relatives.

Funeral services were held in Zion Church, Bensenville, on April 22. The sermons were preached by the Revs. Wm. Kupsky and Wm. Lippmann, while the Rev. O. A. Rockoff officiated at the altar and the grave. The Rev. C. Abel, representing Dr. E. Lams, President of the Northern Illinois District, spoke in behalf of the District. Interment was made in Zion Lutheran Cemetery.

OSCAR A. ROCKOFF

The Rev. Frederick Adolph Carl Meyer (d. May 10, 1945), son of Mr. and Mrs. F. Meyer, was born in St. Louis, Mo., on Nov. 8, 1879. He was baptized by the sainted Professor Stoeckhardt, then pastor of Holy Cross Church. His childhood years were spent in St. Louis, where he was confirmed in 1894. He studied at Concordia, Mo., Milwaukee, Wis., and St. Louis, graduating in 1904. He served at Squirrel, Idaho, until 1907, when he was called to Cole Camp, Mo., where he remained till 1914. His next charge was Woodworth, Ill., where he labored till 1925, when illness forced his resignation. In 1926 he was called to Centralia, Ill., where he remained for 18 years and 4 months, until the time of his retirement, when he moved to St. Louis.

On May 7 he underwent an operation at the Lutheran Hospital in St. Louis. The Lord called him to the eternal mansion above three days later.

Funeral services were held in St. Louis on May 12, the Rev. G. W. Wittmer officiating. The body was then taken to Centralia, Ill., his last charge, where on May 13 another funeral service was held by the undersigned.

His death is mourned by his bereaved widow, two sons, and six daughters. Interment was at the Hillcrest Memorial Park, Centralia, Ill.

"Come unto Me, all ye that labor and are heavy laden; and I will give you rest." Matt. 11:28. J. P. UHLIG

Teacher Carl H. Rosenkoetter (d. April 4, 1945) was born May 7, 1893, at Grand Island, Nebr. He was the son of Carl and Johanna (Bulk) Rosenkoetter. After his confirmation by the Rev. H. Wilkens he entered Concordia Teachers College at Seward, Nebr., graduating in 1911. He served the school of Zion Church in Sioux Falls, N. Dak., until 1918, of St. Peter's in Deshler, Nebr., 1918 to 1944. His last charge was Emmaus School in St. Louis, from September, 1944, to March, 1945. It was cancer that terminated his teaching career. The funeral service was conducted on April 7 by his pastor, the Rev. Richard J. Torgler, who preached on 1 Thess. 4: 13-18 and was assisted at the altar by the Rev. Wm. J. Wollenburg. The children of Emmaus School sang: "Asleep in Jesus," Mr. Rosenkoetter's class: "Just as I Am," and the Teachers' Chorus of Greater St. Louis: "Abide with Me." Interment took place at Grand Island, Nebr., and was conducted by the Revs. Martin C. Schabacker and H. F. Krohn. — He is survived by his wife, Hattie, nee Timmermann, four children, among them the Rev. Robert H. Rosenkoetter of McCook, Nebr., three brothers, and six sisters. K. K.

DEATH NOTICE

The Rev. August H. Sieving, Parkers Prairie, Minn., died May 13, 1945. Burial May 17. A. C. SELTZ

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Prophecy and the Church. By Oswald T. Allis. 339 pages, 5¼×8¼. The Presbyterian and Reformed Publishing Company, Philadelphia, 1945. $2.50.

Out of his thorough acquaintance with the Old Testament, the result of teaching Semitics for more than twenty-five years

in Princeton and Westminster Seminaries, Dr. Allis examines the dispensationalist (Millennialist) interpretation of Old Testament prophecy. He surveys a very large portion of the literature which has arisen on this issue and traces out the entire argumentation on which dispensationalists base their peculiar view that the Old Testament says nothing at all about the Christian Church, but a great deal about the Jewish kingdom age which (they believe) will follow the second advent. Particularly the Schofield Reference Bible is made the object of critical examination. We welcome this book as one of the most powerful arguments against the Chiliastic heresy — and no one will dispute the application of the term "heresy" after learning to what lengths dispensationalists will go in perverting New Testament teaching in order to bring it into harmony with their scheme. Dr. Allis lays bare the abuse of Scripture which lies at the root of modern Millennialism. The book is properly documented and, while definitely polemical, contains no trace of abuse or other departures from good manners. G.

Bible People. Daily Devotions, May 21 to July 7, 1945. No. 61. By Rev. Erwin Kurth. Concordia Publishing House, St. Louis, Mo. 64 pages. 5 cents per copy, postpaid; 48 cents per dozen, postage extra; $3.00 per hundred, postage extra.

In alle Welt. By Dr. H. Nau. Same prices.

If as yet you have not used these booklets of devotion, begin with this one. You will not only be delighted to meet these Bible people, but you will derive rich personal gain from your associating with them. At the same time your knowledge of the Bible will be increased and more clearly and more firmly fixed in your memory. If you read these devotions in the family, the members of your home will also be enriched. The author's style is fluent, his diction is precise, and his presentation is always interesting.

Those who prefer German devotions find Dr. Nau's comments upon the missionary texts excellent in content and style. This little booklet is a very treasury of missionary material and prayers. S.

The Meaning of Baptism for a Lutheran. By A. D. Mattson. 24 pages, 3⅝×7⅞. Augustana Book Concern. 20 cents.

With the least possible amount of theological terminology, Professor Mattson of Augustana Seminary discusses the Lutheran doctrine of Baptism. This is a well-written booklet, of special value for adult catechumens. G.

The Preacher's Voice. By William C. Craig, M. A., and Ralph R. Sokolowsky, M. D. 132 pages, 6¼×9¼. The Wartburg Press, Columbus 15, Ohio. $2.00.

This looks to us like an excellent book on the training and preservation of that most precious physical endowment of the preacher — his voice. Mr. Craig is professor of speech in the College of Wooster, and Dr. Sokolowsky, until his sudden death just prior to the publication of this book, served the students at Capital University in the correction of errors of speech. The book, while definitely a scientific text, is very readable, and we agree with the publisher that it is a "must" for the minister's library. G.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Ordained and Commissioned:

Jub. S. (Apr. 22): *Cand. Henry C. Schroeder* as missionary in Kerrville, Tex., by W. H. Bewie.

Ordained and Installed:

Cantate S. (Apr. 29): *Cand. Edgar Rehwaldt* in Trinity Congregation, Rochfort Bridge, and in St. Paul's Congregation, Anselmo, Alta., Can., by V. L. Meyer. — Exaudi S. (May 13): *Cand. Carl F. Paul* in St. Paul's Congregation, Seneca, and in Christ Congregation, Lebanon, S. Dak., by D. O. Loesch.

Commissioned:

Pastors: Jub. S. (Apr. 22): *Walter Lotz* as institutional missionary in St. Louis, Mo., by Theo. W. Schroeder. — *Edward J. Mahnke* as Executive Secretary of the St. Louis Missions, St. Louis, Mo., by Theo. W. Schroeder.

Installed:

Cantate S. (Apr. 29): *Herbert Burgdorf* in Bethlehem Congregation, Morristown, Minn., by Paul F. Buck. — *T. G. Gohlke* in Zion Congregation, Garvey, Calif., by R. H. Jeske. — *Walter Schroeder* in St. Peter's Congregation, Riceville, Iowa, by Clemens Schroeder. — Rogate S. (May 6): *Marxen Dommer* in Trinity Congregation, Yale, S. Dak., by Phil. Mueller. — *Fred E. Duever* in St. Paul's Congregation, Fairview, Kans., by L. W. Polley. — *W. T. Janzow* in Immanuel Congregation, McIntosh, First Congregation, Fosston, and in First Congregation, Mentor, Minn., by E. A. Schuett. — *Frederick H. Krueger* in Immanuel Congregation, Haxtun, Colo., by E. Hopka. — *Harold H. Lachmann* in St. John's Congregation, Rudyard, Mont., by Paul Ernst and in St. Paul's Congregation, Havre, and in St. John's Congregation, Gilford, Mont., by M. A. W. Cohrs. — *G. C. Schramm* in Bethany Congregation, Covington, Ky., by Walter Littmann. — *H. F. Werling* in St. John's Church, Seward, Nebr., as professor at Concordia Teachers College, Seward, Nebr., by Pres. I. C. Heinicke. — Exaudi S. (May 13): *A. J. Beversdorf* in Emmaus Church, Milwaukee, Wis., as administrator of the Lutheran High School, Milwaukee, Wis., by J. C. Dahlke. — *W. P. Haak* in St. John's Congregation, Yankton, S. Dak., by Otto A. Pinnt and in St. Martin's Congregation, Utica, S. Dak., by W. J. Link. — *A. G. Palechek* in Emmanuel Congregation, Gettysburg, in St. John's Congregation, Agar, and in Zion Congregation, Pembroke, S. Dak., by C. W. Rabe. — *Martin Rose* in Christ Congregation, Highland, and in St. Peter's Congregation, Muscoda, Wis., by H. I. Naumann.

Dedication

Dedicated to the service of God:

Cantate S. (Apr. 29): The remodeled church of St. Paul's Congregation, *Big Spring, Tex.* (O. H. Horn).

Anniversaries

The following congregations celebrated anniversaries:

Cantate S. (Apr. 29): St. John's Congregation, *Buckley, Ill.* (E. M. Goltermann), the 75th. — Rogate S. (May 6): Nazareth Congregation, *Milwaukee, Wis.* (W. Lochner), the 50th.

Cornerstone Laying

On Jub. S. (Apr. 22) Good Shepherd Congregation at *Las Vegas, Nevada* (E. A. Wessel), laid the cornerstone for their new church.

Synodical Conventions

The California and Nevada District of Synod will convene June 25—28 at California Concordia College in Oakland, Calif. Opening service at the Church of Our Redeemer on Monday morning at 10:30 A. M. Further details may be found in the District edition of May 8.

R. J. JAGELS, *Secretary*

The South Wisconsin District of Synod will convene June 25—29 at Concordia College, Milwaukee, Wis. For details see the District Supplement.

WM. LOCHNER, *Secretary*

The Western District of Synod will meet July 23 through 27 at Concordia Seminary. The opening service will be held at near-by Bethel Lutheran Church at 10:30 A. M. Sessions will begin at 1 P. M. An essay on "The Priesthood of Believers" will be delivered by Dr. L. W. Spitz. Details in *Western District Supplement.*

PAUL H. F. LIST, *Secretary*

Result of Election

Pastor Armin W. Born of Detroit, Mich., was elected to the fourth professorship and presidency of Concordia Academy, Portland, Oreg., on May 23.

E. EICHMANN
Secretary, Board of Control

Call for Candidates

With the permission of Synod's Board of Directors the Board of Control of Concordia Collegiate Institute, Bronxville, N. Y., requests the congregations of Synod to nominate candidates for the now vacant chair of Latin and Greek in the high school department. The brethren nominated should be well qualified to teach high school Latin and Greek and capable of assuming such other staff assignments as the needs of the school may require.

Kindly send all nominations and communications regarding them no later than July 15 to

L. S. WAGNER, *Secretary*
BOARD OF CONTROL
219-10 101st Ave.
Queens Village 9, N. Y.

Calls for Theological Candidates

who are to graduate from St. Louis and Springfield in July must be in the hands of the undersigned not later than June 22. The College of Presidents will meet for the assignment of calls on July 6 and 7.

RICHARD A. JESSE, *Dean*

May 21, 1945

During the Vacancy

created at Concordia Seminary, Springfield, Ill., by the retirement of Dr. Hemmeter, *Professor R. Neitzel, D. D.*, by appointment, will serve as Acting President.

THE BOARD OF CONTROL
REV. B. SELCKE, *Secretary*
120 W. Monroe St.
Petersburg, Ill.

Candidates for the Presidency at Concordia Seminary, Springfield, Ill.

Prof. W. A. Baepler, Springfield, Ill., nominated by the following congregations: St. James, Quincy, Ill.; St. Peter's, Petersburg, Mich.; Christ, River Rouge, Mich.; St. Matthew's, Detroit, Mich.; St. Paul's, Hillsdale, Mich.

Rev. G. Chr. Barth, Cincinnati, Ohio: St. Paul's, Latimer, Iowa; St. John's, New Berlin, Ill.; St. Paul's, Aurora, Ill.; St. Peter's, Columbus, Ind.; St. Paul's, Clifty, Columbus, Ind.

Rev. Ad. Behnke, D. D., St. Louis, Mo.: Hope, Milwaukee, Wis.; Christ, Oak Park, Ill.; Immanuel, Leland, Mich.; Messiah, St. Louis, Mo.; Holy Ghost, Milwaukee, Wis.

Rev. Geo. Beiderwieden, Sr., Milwaukee, Wis.: Trinity, Bloomington, Ill.

Rev. A. C. Bernthal, Danville, Ill.: St. Paul's, Concordia, Mo.; St. Matthew's, Ernestville, Mo.

Rev. H. J. Boettcher, M. A., Minneapolis, Minn.: Grace, Eugene, Oreg.

Rev. E. J. Friedrich, D. D., Wheat Ridge, Colo.: Mt. Calvary, Fort Lupton, Colo.; St. Paul's, Pana, Ill.; Calvary, Galesburg, Ill.

Prof. M. Graebner, D. D., St. Paul, Minn.: St. Stephen's, Duluth, Minn.; St. John's, Wrenshall, Minn.

Rev. H. Harms, Davenport, Iowa: Trinity, Harvel, Ill.

Rev. E. A. Heckmann, Riesel, Tex.: Immanuel, Copperas Cove, Tex.; St. Paul's, Aleman, Tex.

Rev. C. J. Hoffmann, Minneapolis, Minn.: Holy Cross, Minneapolis, Minn.

Rev. W. E. Hohenstein, Bloomington, Ill.: St. John's, Beardstown, Ill.; St. John's, Pleasant Plains, Ill.; Trinity, Edinburg, Ill.; St. Paul's, Indianapolis, Ind.

Rev. Geo. Klein, Chatham, Ill.: Trinity, Chicago, Ill.; Trinity, Arenzville, Ill.

Rev. Paul Koenig, St. Louis, Mo.: Zion, Carlinville, Ill.

Rev. W. L. Kohn, Merrill, Wis.: Holy Cross, Winnipeg, Man., Can.

Rev. H. H. Koppelmann, Jacksonville, Ill.: Trinity, Coal Valley, Ill.; Immanuel, Arenzville, Ill.

Rev. C. J. Krahnke, Wyandotte, Mich.: St. John's, Clifford, Ont., Can.

Prof. O. Krueger, Ft. Wayne, Ind.: Epiphany, Detroit, Mich.

Rev. Erwin Kurth, Ft. Wayne, Ind.: Christ, Peoria, Ill.

Rev. N. A. Madson, Princeton, Minn.: Trinity, Morristown, Minn.; St. Peter's, Goodhue, Minn.; Trinity, Sauk Rapids, Minn.; Immanuel, Racine, Minn.

Rev. E. F. Miller, Ph. D., Maywood, N. J.: St. Matthew's, New Milford, N. J.

Prof. A. Moeller, LL. B., Concordia, Mo.: Immanuel, Odebolt, Iowa.
Prof. Henry Nau, Ph. D., Greensboro, N. C.: St. Paul's, Ridgeway, N. C.; Mt. Calvary, Charlotte, N. C.; Trinity, Norfolk, Va.; St. John's, Winston-Salem, N. C.; Grace, High Point, N. C.
Rev. M. J. Naumann, Altamont, Ill.: Immanuel, Athens, Ill.; Bethlehem, Sheboygan, Wis.
Rev. F. Niedner, St. Charles, Mo.: Zion, Lone Elm, Mo.
Rev. D. Oberdieck, Washington, Mo.: Trinity, Alma, Mo.
Prof. E. J. Otto, M. A., St. Paul, Minn.: Grace, Jesup, Iowa; Immanuel, Pomeroy, Iowa; Grace, Pittsburgh, Pa.; Trinity, Hobart, Ind.; St. Matthew's, Pittsburgh, Pa.
Rev. E. C. Pautsch, Athens, Ill.: Immanuel, Springfield, Ill.
Rev. H. W. Romoser, B. D., M. A., Oak Park, Ill.: St. Paul's, St. Louis, Mo.; St. Paul's, Tinley Park, Ill.; Ascension, Riverside, Ill.; First St. Paul's, Chicago, Ill.; St. John's, Okabena, Minn.; St. Paul's, Harvard, Ill.; Our Redeemer, Chicago, Ill.; St. Paul's, Chicago Heights, Ill.; Our Redeemer, Indianapolis, Ind.
Prof. O. Rupprecht, Milwaukee, Wis.: Christ, Chicago, Ill.
Rev. H. C. Schreck, Chester, Ill.: St. John's, Ruma, Ill.
Rev. J. C. Schuelke, Peoria, Ill.: Holy Cross, Davenport, Iowa; St. John's, Shelbyville, Ill.
Prof. C. W. Spiegel, Springfield, Ill.: St. Paul's, Closter, N. J.
Prof. L. W. Spitz, Ph. D., Concordia, Mo.: Calvary, Yuma, Ariz.
Rev. Max Studtmann, Giddings, Tex.: Zion, La Grange, Tex.
Rev. Alvin E. Wagner, River Forest, Ill.: St. John's, Chatham, Ill.
Rev. H. H. Wegner, Sheboygan, Wis.: St. Mark's, Sheboygan, Wis.

Any protests or further information regarding these candidates must reach the undersigned not later than July 2.

The Electoral Board meets July 4 at 10 A. M. in the office of the Seminary at Springfield, Ill.

THE BOARD OF CONTROL
REV. B. SELCKE, *Secretary*
120 W. Monroe St.
Petersburg, Ill.

Nominations for the Latin-German Chair at St. Paul's College, Concordia, Mo.

Rev. H. J. A. Bouman, Decatur, Ind., nominated by Trinity Congregation, Alma, Mo.
Prof. Erhardt H. Essig, M. A., Fort Wayne, Ind., by St. Paul's, Concordia, Mo.
Prof. Herbert Etzler, Ph. D., University of Tennessee, by Calvary, Yuma, Ariz.
Rev. F. J. T. Frese, Chicago, Ill., by Immanuel, Chicago, Ill.
Rev. Egon W. Gebauer, Ph. B., M. A., High Ridge, Mo., by Hope, St. Louis, Mo.; St. Paul's, St. Louis, Mo.
Rev. Paul F. Harre, New Minden, Ill., by Zion, Lincoln, Mo.
Prof. Albert E. Meyer, M. A., B. D., Bronxville, N. Y., by Zion, Blackburn, Mo.
Rev. P. G. Nau, M. A., R. 3, Columbus, Ind., by Concordia, Dayton, Ohio.
Rev. Arthur E. Neitzel, S. T. M., Lincoln, Ill., by Trinity, Bloomington, Ill.
Prof. Albert M. Schupmann, B. S. in Education, Winfield, Kans., by St. John, Garner, Iowa.; Zion, Bellefont, Kans.
Rev. Martin P. Studtmann, M. A., Muskogee, Okla., by Holy Cross, Emma, Mo.
Rev. Walter W. Stuenkel, Freistatt, Mo., by Immanuel, Joplin, Mo.
Rev. A. E. Wenger, Lakefield, Minn., by St. John, Okabena, Kans.
Prof. F. S. Wenger, Springfield, Ill., by Zion, La Grange, Tex.

Any further information, recommendations, etc., should be submitted before July 3, 10 A. M., at which time the electoral college will meet at Concordia, Mo.

WM. O. SCHMIDT
Secretary, Board of Control
1504 Lipper
Higginsville, Mo.

Accelerated Summer Quarter and Regular Six Weeks' Summer Session at Concordia Teachers College, River Forest

In harmony with the plan of acceleration which was put into operation over two years ago, Concordia Teachers College will, God willing, again conduct a full academic quarter this summer from May 28 to Aug. 10. Courses will be offered in all fields of the regular teacher-training curriculum. The high school will not be in operation during the summer.

In addition to our own high school graduates who will enter the freshman college class on May 28, we must enroll many consecrated young men and women for teacher-training if the urgent needs of our Christian day schools are to be met within the next few years. The shortage of trained Lutheran teachers has become more and more alarming from year to year. Even at this early date all available graduates of the Concordia Teachers Colleges as well as supply students of the Teachers Colleges and Seminary have already been assigned for this coming fall term. Will the pastors and teachers and parents of high school graduates, therefore, urge their gifted young people to begin the regular course of preparation for a life work in the Lord's service? More advanced Lutheran students at secular colleges may also find in this emergency an opportunity to transfer to one of Synod's teacher-training institutions for greater eventual service in the kingdom of God.

We know that many congregations again this year, as in the past, will have to depend on high school graduates or partly trained public school teachers to carry on the work of our Christian day schools. In order to meet the need of such young people, special courses in Religion and Educational Methods have been arranged. Our faculty joins the officials of Synod in urging that such immature teachers be given the opportunity, at congregational expense, if possible, to get at least the full eleven weeks' of guidance and training before they are put in charge of the children of the Church.

Besides the emergency summer quarter the regular six weeks' summer session for teachers in service will again be offered from July 2 to Aug. 10. Congregations should even at this early date consider planning their work so as to include an opportunity for further professional preparation and stimulation in the summer program of their teachers.

For the summer catalog giving further information on the course offerings, dormitory accommodations, and fees of the accelerated summer quarter as well as of the six weeks' summer session, please address

ARTHUR KLINCK, *President*
Concordia Teachers College
River Forest, Ill.

Suspension Notice

In an essay entitled "Objective Justification," dated May 24, 1944, and mailed to about 140 addresses, Pastor J. H. Gockel of Wilmette, Ill., attacked the Scriptural doctrine of objective justification, the chief doctrine of the Christian religion.

Despite prolonged discussions and patient brotherly pleadings with him, both privately and in committee, Pastor J. H. Gockel refuses to acknowledge his error and to affirm his faith in the doctrine of objective justification which on the basis of Holy Scripture we confess in the *Brief Statement* and thus to remove the grave offense which he has given.

The District Board of Appeals has reviewed the entire case and has found Pastor J. H. Gockel guilty of the charge preferred against him. Pastor J. H. Gockel has "retracted" his article, but "he has not retracted his doctrinal error but rather still retains that doctrinal error." (See Report of the District Board of Appeals.)

With deep regret and upon the recommendation of the District Board of Appeals we are, therefore, compelled herewith to suspend Pastor J. H. Gockel from membership in Synod.

ERNEST T. LAMS, *President*
A. H. WERFELMANN,
Vice-President
OTTO F. ARNDT, *Visitor*

Chicago, Ill., May 8, 1945

Announcements

Rev. A. C. Repp was elected professor for the chair of Religious Education at Concordia Seminary, St. Louis, Mo.

OLIVER R. HARMS
Secretary, Board of Electors

Mr. Armin Beck of St. Louis, Mo., has made application for a position in our parochial schools and for membership in Synod.

PAUL KOENIG
President, Western District

Any small congregation or mission station willing to pay transportation may have Communion set consisting of 1-qt. *flagon, goblet, host box,* and 10-in. *candlesticks* (silver-plated) and *glass plate* by writing to

REV. C. F. SCHREIN
R. 2, Tobias, Nebr.

Request

Anyone knowing of Lutherans who have moved to Troutdale or Fairview, Oreg. (Wood Village and Fairview Homes government housing projects), to work in the Troutdale Aluminum Plant or other near-by industries, are kindly requested to send their names and addresses to —

REV. FRED T. SCHOEN
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Gresham, Oreg.

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A. L. ELLWEIN
Wagner, S. Dak.

Changes of Address

Rev. C. P. Baumung, Wordsworth, Sask., Can.
Rev. W. H. Brott, 3322 Askew Ave., Kansas City 3, Mo.
Rev. N. L. Bultman, David City, Nebr.
Rev. W. H. Discher, 223 N. 13th St., Clarinda, Iowa
Rev. Adam Fahling, Milan, Mich.
Rev. W. H. Friedrich, Fenton, Iowa
Rev. C. H. Fruendt, Box 34, Milford, Ill.
Rev. W. H. Hansel, 2455 Lulu Ave., Wichita 9, Kans.
Rev. P. M. Kauffeld, 1422 E. First St., Winfield, Kans.
Rev. Arthur P. H. Koehler, Hufsmith, Tex.
Rev. J. P. Kretzmann, Obot Idim, Uyo P. O., via Port Harcourt, Nigeria, West Africa
Rev. Earl F. Krupp, Eldina Hotel, 803 Palmer, Delta, Colo.
Rev. Wm. Landgraf, Jr., Lutheran Mission Compound, Nagercoil Travancore, South India
Rev. Samuel G. Lang, 67 Town Hill Ave., Danbury, Conn.
Rev. K. F. Lichthardt, 772 Cortland Pl., St. Paul 1, Minn.
Rev. F. Aug. Lindenmyr, 5000 Crenshaw Blvd., Los Angeles 43, Calif.
Rev. C. J. Nuernberg, R. 4, Stillwater, Minn.
Rev. Albert G. Palechek, Gettysburg, S. Dak.
Rev. Martin Rose, Muscoda, Wis.
Rev. Alfred R. Saez, 831 S. Record St., Los Angeles 23, Calif.
Rev. P. Schedler, Sr., *P. em.,* 411 Genesee St., Merrill, Wis.
Rev. F. E. Schumann, 535 N. Neville St., Pittsburgh 13, Pa.
Rev. Theo. O. Schroeder, Darregueira F. C. S., Argentina, South America
Rev. L. H. Speckman, 2015 Benjamin St., Saginaw, Mich.
Rev. L. S. Winter, R. 1, Deloit, Iowa
Rev. A. H. Zimmer, 5620 Canfield Ave., Chicago 31, Ill.
Elfred P. Bloedel, 528 First Ave., N. W., Cedar Rapids, Iowa
Grayson W. Brottmiller, 644 S. 37th St., Louisville 11, Ky.
Harold Meerkatz, 204 W. 15th St., Grand Island, Nebr.
Erwin M. Meyer, 4522A Alaska Ave., St. Louis, Mo.

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Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

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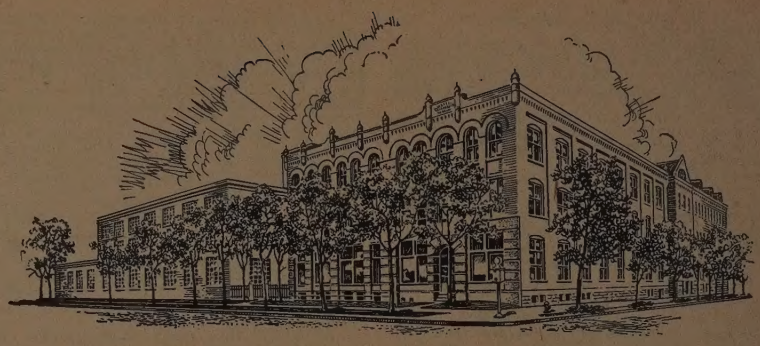

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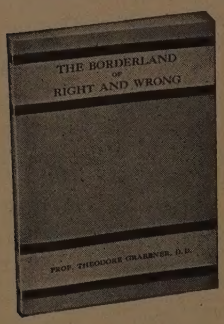

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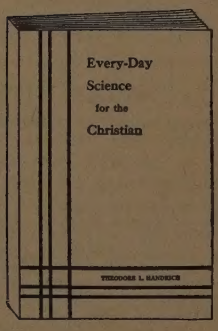

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